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ADDRESS

OF

RIGHT REV. BENJ. H. PADDOCK, D.D.

AT THE

3544.141

DIOCESE CONVENTION OF MASSACHUSETTS.

1881.

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Bishop Paddock's Address.

3544,141

Dear Brethren of the Clergy and Laity:

Every added year in the history of our now venerable Convention is a new call to gratitude to God for the gracious providence that gave to this American Church so wise, helpful, and scriptural a provision for the management of its affairs as this representative assembly, now in its ninety-first annual Convention. The committing the great interests of the Church to a body including its laity as well as its clergy, and the intrusting to such a body every possible question of merely diocesan concern, while higher questions of moment to the National Church were to go to a council, higher indeed, but of the same essential composition, — this was a new thing indeed ninety-one years ago, and many were in doubt about it; but now all American churchmen honor and trust this newest and yet oldest system of conciliar action. Experience has taught us that it is not only a wise, safe, and effective plan for this Church, but our only practicable one. We copy that early council at Jerusalem with great confidence and gladness, and many of us would venture the suggestion that our afflicted Mother Church of England would find a better remedy for her internal disorders and unbrotherly contentions than she has yet found, if possibly she could "go to law with unbelievers" less, and bring her matters of much disputation before convocations of "Apostles, Elders, and Brethren" representing "the whole Church," even as in the days of the oldest church of history.

Let us ever remember, brethren of the clergy and laity, that many eyes at home and abroad are fixed upon our conciliar method, and are studying such illustrations of it as we give in our annual diocesan Conventions. May the spirit of love and of power and of a sound mind — the alone gift of that Holy Spirit promised to the Church forever — be with us as heretofore, and preside over all our deliberations.

The year past has been one of much trial and exceeding moment to our Mother Church, but of much peacefulness, great zeal, and considerable achievement in our National Church. No great questions likely to need charity and thwart the Church's progress have arisen, or are now occupying the thoughts of American churchmen. Our Diocesan Church has not filled a large place in the newspapers, nor done any great things to boast of; but there has been much good work done by the faithful clergy, and in many places a commendable zeal has been manifested by the laity. There is vast room for improvement, and chronic fault-finders are in good stock; but others will thank God, and take courage.

Since our assembling here a year ago, I have been enabled to make 143 official visitations; have been present also in my official character on 39 other services, including Convocations, Ordinations, etc. On 119 different occasions I have confirmed 1,067 persons in or for the churches named below, viz.: —

Newton (Two Visitations)	16	Danvers	2
Auburndale	3	Peabody	3
Webster (Two Visitations)	11	Gloucester	8
Westfield	3	Rochdale	5
Springfield	9	Cherry Valley	1
Boston, Good Shepherd (Two Visitations)	21	Clinton	10
Lawrence, St. John's	16	Stockbridge	5
Lawrence, Grace	24	Van Deusenville	1
Fiskdale	2	Great Barrington	14
Northampton	6	Lenox	3
Amherst	6	Pittsfield	13
Greenfield	4	Adams	3
Holyoke	12	Williamstown	3
Brighton (Two Visitations)	19	North Adams	4
Boston, Evangelists' (Two Visitations)	13	Ipswich	6
Taunton, St. Thomas's (Two Visitations)	21	Quincy	6
Bridgewater (Two Visitations)	2	Malden	15
Hingham	6	Fall River, Ascension	9
Wilkinsonville	2	Fall River, St. John's (Two Visitations)	20
Millville	6	New Bedford, Grace	3
Boston, St. Luke's Home (Two Visitations)	4	New Bedford, St. James's	6
		North Attleborough	4
		East Boston	18
		Newton Lower Falls	2
		Beverly	2

Natick	4
Boston, Advent (Two Visitations)	94
Dorchester, All Saints'	14
Boston, St. Mary's, for Sailors,	8
Chelsea	13
Cambridge, St. James's	11
Arlington	3
South Boston, St. Matthew's (Two Visitations)	30
Dorchester, St. Anne's Chapel,	12
South Boston, Grace	5
West Somerville, St. James's Chapel	2
Dorchester, St. Mary's	8
Roxbury, Consumptives' Home, for St. Mary's	1
Jamaica Plain	10
Dedham, St. Paul's	9
Dedham, Good Shepherd	5
Lowell, House of Prayer	2
Lowell, St. Anne's	32
Chelmsford	4
Lowell, St. John's	9
Marblehead	8
Lynn	18
Cambridge, Christ	9
Cambridge, Ascension (Two Visitations)	11
Worcester, St. Matthew's	2
Worcester, All Saints'	25
Melrose	5
Woburn	4
Cambridge, St. John's Memorial	6
Charlestown	12
Boston, St. Paul's	12
Boston, Emmanuel	18
Hyde Park	2
Boston, Trinity	48
Somerville, Emmanuel	6
Methuen	14
Andover	8
Boston Highlands, St. John's	16
Waltham (Two Visitations)	17
Boston, Messiah	29
Longwood	3
Brookline	8
Fitchburg	10
Southborough	9
Framingham	1
Salem, Grace	7
Salem, St. Peter's	8
East Somerville, St. Thomas's	16
Boston Highlands, St. James's,	20
Boston, Christ Church	13
Boston, St. Mark's	10
Cambridge, St. Peter's	22
Newburyport	5
Amesbury	1
Haverhill, St. John the Evangelist	7
Haverhill, Trinity	6
Wakefield	1
Medford	2

The journal of all my official acts, kept as required by canon, together with sundry canonical and other lists of interest and value, are appended to this address, and will be read, or any part of them, at the call of the Convention. I read here an epitome of them: —

Baptisms	2
Confirmations (number of administrations)	119
Confirmations (number confirmed)	1,067
Celebrations of the Holy Communion	30
Sermons preached	147

Addresses delivered	90
Catechisings	12
Other public services	39
Theological examinations, trustee and committee meetings, etc.	121
Marriages	3
Burials	5
Lay readers licensed (from Advent to Advent)	29
Postulants (admitted, 3), present number	6
Candidates for deacon's orders (admitted, 1), present number	0
Candidates for priest's orders (admitted or received, 9), present number	23
Ordinations (deacons, 10; priests, 4), total	14
Clergymen deceased	4
Clergymen received	7
Clergymen transferred	15
Clergymen, present number (bishop, 1; priests, 140; deacons, 9)	150
Corner-stones laid (by the bishop)	3
Churches in building	7
Churches consecrated	3
Other churches or chapels opened for worship	2
Bishops-elect, consent given	3
Bishops-elect, assisted in consecrating	2

The outlook over the past year seems to me cheering and stimulating. Our Diocesan Missionary Board has received very recently some noble gifts which make its treasury seem plethoric to-day, and which will insure — unless your offerings show an abuse of others' generosity and fall off from the standard of duty — an increase of work during the coming year. It has already set in order its scheme for an itinerating mission, and appointed its missionary. The Church Home for Orphans, South Boston, has received nearly $5,000 through bequests; the Margaret Coffin Prayer Book Society, $6,000. St. Luke's Home for Convalescents, Roxbury, has fitted up an appropriate chapel within its walls, and paid off its remaining debt of $6,000. To-day, with a valuable property, it owes no man anything but to love one another, and is daily winning more and more esteem and co-operation. The noble founder of "Lawrence Hall," at the Episcopal Theological School, Cambridge, has completed, at an expense of $25,000, the beautiful pile; and the building, costing $80,000, affords unequalled accommodations for about forty students. Our "Episcopal Clerical Fund," which is our society for ministering to the needs of our aged, infirm, and indigent brethren, was rejoicing at its meeting yesterday over the

receipt of the noble bequest of the late Rev. Dr. Horton, by which gift of nearly $5,000 its capital was doubled, when an honored lay-member of our little Board rose, and after a few words indicative of his deep interest in the welfare of our disabled clergymen, placed in the bishop's hands his check for *ten thousand dollars*, to create "The Randolph M. Clark Memorial Fund" for the relief of our suffering brethren. Glory to God for such tokens and fruitage of divine grace! Our Society for the Relief of the Widows and Orphans of Deceased Clergymen has also received the Dr. Horton bequest of nearly $5,000, and an ever-bountiful heart in its Board of Trustees has added to its fund his personal gift of over $2,000 during the last year. St. Mark's School, Southborough, has swept off $10,356 of encumbrance for its recent additions to the buildings, and is free from debt. It was never doing better work than now, under its able head-master, Dr. Coolidge, and his excellent assistants; but it greatly needs *scholarship endowments*, by which it can educate at reduced cost, or free, a few noble sons of our clergy, competing for the honor. And where is the diocesan school for girls, which we so greatly need? Why does not some godly and wealthy layman or laywoman rise up, and do by such an everlasting memorial what Massachusetts churchmen have done for St. Mark's, Southborough; and for the great St. Paul's School, Concord; and for at least five different foundations in the Episcopal Theological School, Cambridge; and for Faribault, Minn.; and for a hall at Harvard? Where is he or she who will give us a St. Agnes's like the noble school of Albany, a St. Mary's like Burlington, or a St. Margaret's diocesan school like that recent fair growth at Waterbury?

It is not probable that I am cognizant of all the notable good things that have occurred in our parishes, over and above the discharge of the ordinary pecuniary obligations; but what I do know will, I think, justify good cheer on the part of all who know the parishes. St. Mark's Church, Southborough, has enlarged its church, and paid for it about $1,500. The new St. George's, Lee, finished before my last Convention address, has been consecrated. The new St. Stephen's, Lynn, with the means poured out upon it with lavish love and joyous bounty by him who makes it the memorial of his loved and sainted ones, is drawing near its complete order and beauty. Grace, New Bedford, will seek consecration a

few months hence, and will rejoice many hearts who shall then call its walls salvation, and its gates praise. The new St. John's, Fall River, a church seating four hundred, is opened, but not yet ready for consecration. So also is the attractive and enduring Church of the Atonement, Westfield, — soon, I hope, to be ready for consecration ; a work accomplished under many difficulties, and reflecting honor upon the wisdom and zeal of the devoted young minister who has achieved it. A lay reader, not yet ordained, has caught much of the spirit of the missionary having the general oversight of his work, viz., Emmanuel Mission, Wakefield, and has labored with such extraordinary zeal, wisdom, and perseverance, that the little church is now rapidly rising, with many cheering it, and will soon be completed and paid for. The Messiah, Auburndale, after manifold discouragements, is piling up the stone walls of its chapel after a beautiful design. The unique little stone church in the little hamlet of Chelmsford can only come into the Kingdom through much tribulation, so unequal are the few to the work ; but I hope, now that it is so far advanced, it will come in and be a blessing to its neighborhood. The new Church of the Advent, Boston, an imposing pile, is nearing the roof, and I am told will be made ready for worship without debt. The venerable St. Andrew's, Hanover, with a new chancel and other improvements costing $3,000, has been dedicated anew. Christ Church, Waltham, always true and beautiful in its lines and proportions, has by new windows, decoration, etc., at a cost of about $2,800, become still more attractive. Calvary, Danvers, is greatly bettered, without and within. The chapel at Williamstown has in like manner been improved. St. Paul's, Malden, has built a much-needed robing-room, as well as painted the entire exterior of the church. St. Paul's, Natick, has secured a new and excellent organ. The House of Prayer, Lowell, has graded and fenced its grounds, and painted its tasteful church. Trinity, Boston, has with no greater sacrifice completed its costly rectory. Trinity, Haverhill, has constructed a chapel from its transept, put new windows throughout the church, and newly carpeted and otherwise improved it, at a cost of nearly $1,000. The new St. Anne's Chapel, Dorchester, has not only developed rapidly into self-support, but has gotten and paid for an organ costing $1,000. The Messiah, Boston, has placed a large and costly organ in its church. A venerable parishioner of St.

Paul's, Dedham, an honored member of this Convention for many years, has placed a noble chime of ten bells, at the cost of $5,000, in that massive tower, thence with their untiring tongues and melodious throats to bless God and magnify him forever. And an unnamed, loving heart has caught up the echoes as they sweep across the stream and meadows to the sweet rural Church of the Good Shepherd, and is essaying to renew the song and richly accompany it by the harmonies of a new pipe organ in that daughter church of Dedham.

If I come to debts paid, which are good works indeed, I am cheered by seeing Grace, Medford, paying for indebtedness and repairs $800; St. John's, Lawrence, clearing itself of every weight by raising $1,000; Good Shepherd Mission, Peabody, extinguishing all claims by $1,150; Ascension, Ipswich, making a heroic effort, and by admirable skill and patience wiping out all its heavy debt of upwards of $5,000; St Luke's, Chelsea, raising for debt and improvements $800; Grace, Newton, raising $7,000 towards its once very heavy debt; Emmanuel, Boston, extinguishing its last remaining indebtedness, amounting to $4,500; Trinity, Milford, reducing its obligations for improvements by $250; Christ Church, Andover, paying for its little debt and repairs $1,000; St. Paul's, Boston, cancelling $6,000 of its indebtedness; St. Matthew's, South Boston, reducing its debt by $1,000; St James's, New Bedford, a new and vigorous enterprise, paying $600 on its indebtedness; St. James's, Great Barrington, discharging all its obligations by the payment of $1,800.

It is with great pleasure that I note, without comment, the strong and vigorous development within the diocese of our Diocesan Branch of the Woman's Auxiliary. The last annual report showed a work almost coextensive with the diocese, whose money value was $15,231 during the preceding twelve months. Such great achievements by the godly women of the Church, under singularly wise and efficient officers and leaders, are something to thank God for; but doubtless the indirect effects of this widely ramified work in imparting information, stimulating zeal, awakening and guiding interest, and shaking us out of that *parochial selfishness* which is so common and so mischievous, are the greater blessing.

I beg also to ask your favorable attention to two other agencies, both of Massachusetts origin (in this country), and of no little

prospective and actual usefulness. "The Girls' Friendly Society of America" is an English growth, there stout and vigorous, transplanted hither by a few devout women of St. Anne's, Lowell, and now taking root in several dioceses of this Church They who understand the exceeding need of *a Christian female friend* for the girls toiling for bread in our cities, manufacturing centres, or quiet villages will surely inquire after the details of this plan from the president of the American society, the daughter of our most venerable rector of St. Anne's, Lowell. The other Christian agency is called "The Twenty Minutes Mission," and is intended to engage and systematize a conscientious devotion of a little time daily, on the part of Christian women, to prayer and good works in the name of Christ. It has no machinery, and hardly any officers; but it is gaining friends rapidly in various dioceses, and the benevolent results of its gathering up the fragments that nothing be lost are wonderful. Miss Cushing, of 54 Chestnut Street, Boston, the treasurer, will gladly give to inquirers all needful information.

At the last meeting, this Convention was pleased to act on some suggestions in the bishop's address, and create a committee to consider and report upon the wicked increase of divorce in this Commonwealth and the need of amended legislation in prevention of it. That committee will doubtless report. It is a matter of devout thankfulness that — partly, perhaps, through the active efforts of such committees, and of leagues (in which I have gladly borne a part) — new and greatly bettered legislation has been secured from the Legislature. There is, however, room for further improvement, and the Church should not for a moment relax its vigilance or be without a watchful committee.

Before proceeding to a few matters of general rather than exclusively diocesan interest, I shall, after careful reflection, venture to suggest the wisdom of a slight but important change in Article II. of the Constitution of the Diocese. My suggestion is in the direction of somewhat larger freedom in the admission of clergymen regularly engaged in the cure of souls to votes as well as seats in the Convention. Experience has shown an unforeseen complication, and a presumably unintentional hindrance, growing out of the qualification contained in the words "settlement in a parish in union with the Convention." Unless of late I had ventured to con-

strue the clause more in accordance with the supposed intent of the law than with its exact phraseology, it would be now operating to keep out some, and disfranchise others from the voting privilege, whom the Convention probably had no thought of excluding. For instance, he who has sat and voted for years as a missionary of the Diocesan Board or of a recognized parochial mission may suddenly be deprived of his vote, merely because his church has grown strong enough to surrender diocesan or parochial aid and to organize as a parish; but not having been "organized as such for the space of one year," or for some other sufficient reason, the parish is not yet admitted "into union with the Convention." Again, the word "settlement" is a technical one, strictly defined in the Digest, and means the being "engaged permanently by any parish, according to the rules of said diocese, or for any term not less than one year"; so that by rigorous construction, a minister in charge of a parish from now until the fifteenth day of May, 1882, is not "*settled*" in that parish. Even if he be "regularly and canonically appointed as minister or assistant minister," probably it is *not*, as the article reads, "in some chapel or mission," but in a parish; so that between the two stools some good and faithful man in charge of a church may fall to the ground. I do not like to be made to choose between depriving men of a vote whom this Convention, I presume, never intended to deprive, or straining (as I have done) the letter of the law.

If Article II., § 2, of the Constitution were amended so as to make the qualification following the words "every clergyman . . . regularly engaged in discharging the duties of his office" read thus: "*As rector, minister in charge, assistant minister, or missionary, lawfully and canonically elected or appointed of some parish, church, or mission within this diocese*," the remainder of the article being left as it is now, it would, in my judgment, be a desirable change to inaugurate at this meeting of the Convention.

At the very hour of our deliberations here, my dear brethren, doubtless there is flying over the land, as swiftly as on the wings of the angel whom St. John saw in apocalyptic vision bearing the everlasting gospel to all dwellers on the earth, *a new revision* of our admirable translation of the New Testament. This most interesting and momentous issue will date, I am informed, from the middle of this month of May; if so, from the fourth Sunday after

Easter, whose Collect, Epistle, and Gospel are ours for this day: and they may well be our counsellors. This new revision is but one of several since the Word of God was unbound at the Reformation. If it make any changes in the interest of nearer approximation to that good gift and perfect gift which was from above, and came down from the Father of Lights, with whom is no variableness, through that Spirit of Truth whom the Divine Son sent to guide us into all truth; and if it be graciously restrained from the loss of anything which belongs of right to that Divine Word of which the Church is the witness and keeper, that life-giving Word of truth with which the Father, of his own will, begets us that we should be a kind of first-fruits of his creatures, that ingrafted Word which is able to save our souls, — then God be praised for putting it into the heart of his Church to arrange for a new and better, because truer, version of his holy Word, and for the grace that has consecrated for the task the ten years' labor, study, patience, and charity of some of the most learned, wise, and godly scholars of Christendom. With all the modern apparatus of Biblical criticism and the increase of sacred knowledge, it would seem the right and the duty of those who love *revealed truth itself*, more than the tenderest of associations or the holiest of sentiments connected with it, to expect a gain for Christ through this noblest intellectual labor of the ages since the Reformation. It is deserving our most studious and interested examination. Fortunately for us, and perhaps for the truth, this Church has *a canonically authorized version* of the Holy Scriptures, which alone can be read in our churches; and no man may lawfully make the grave venture of reading a new version in the Church services merely because he approves it. But I hope that every man among us may avoid all unseemly, unscholarly, unchristian prejudice against a new reading merely because he is attached to the old, or because he fears for a doctrine, however true and important, that leans somewhat on the old; and we shall certainly avoid all foolish talking and declamation which are not convenient. A few years must pass before this question of new and old can be settled. Meanwhile hear St. James: "Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God."

The General Convention has held its triennial meeting since we

were last assembled, and it has bequeathed to us so many matters requiring notice and perhaps action, that without delaying to speak of the Convention itself, I pass at once to them.

The great and radical change in the mode of awakening and developing an increase of interest in the Church's missionary work, which by a large majority passed the Convention sitting as the Board of Missions, and which commends to all ministers an all churches the annual subscriptions of the men, women, and children of the parish or mission, is well known to you, for I was among the first of the bishops to call your attention to it through a pastoral letter. It is probably too soon for us to know how generally it is adopted, and with what increase; but doubtless it will bring forth good fruit wherever found practicable.

As a matter closely akin to this, I call your attention to the act of the General Convention (as the Board of Missions) by which it created "*the American Church-Building Fund Commission*," so called, "as an instrumentality to assist the bishops and the Domestic Committee in the work of extending the Church in our dioceses and missionary jurisdictions." The commission seeks great things for God, and therefore asks great things from his children of this Church. It has hopes of going before the next General Convention, in 1883, the centennial anniversary of Bishop Seabury's election, with a fund of *a million dollars*. It believes that a single offering a year in all our churches, supplemented by large individual offerings from those always glad and always able to give for causes both holy and wise, will by and by make up a fund from which every bishop in the land may receive help in the encouragement of new and hopeful missions which must erect a church for their necessities. It believes that thus this most laborious, costly, self-sacrificing business, which generally falls on our clergy, of raising by petty subscriptions outside of their parishes, or even dioceses, enough to complete their absolutely necessary churches, may be largely done away with. You are probably aware that the Congregationalists, Presbyterians, Baptists, and Methodists have had for years just such societies, so that the matter is not altogether experimental. Thousands of houses of God in the land owe their existence to these efficient givers or lenders of a little help at the right moment. Our present method is just the worst possible. "The policy proposed is the formation of at least *one* auxiliary

association or committee in every diocese, to secure annual offerings in the churches and personal subscriptions in the parishes, through the various rectors." For many years I have had some familiarity with this subject; and after careful research, I was prepared, as a member of the House of Deputies, to advocate and second any practicable scheme. I trust it may be referred to a wise committee to report during this meeting of the Convention, and that the subject may receive careful notice at our hands.

The Committee on Expenses, an important committee of the General Convention, had referred to them the question, whether or not it is expedient that the assessments on each diocese be so increased that out of the proceeds the General Convention may be enabled to pay the expenses incurred by the members in attending the meetings of that body. The committee estimate "the travelling expenses of the members of this Convention [1880] to be $30,242." It would require an assessment equal to ten cents on each communicant, or ten dollars on each clergyman in the church. The committee very properly ask "an expression of opinion from each diocesan convention" as to the matter I respectfully suggest its reference to a committee to report at this meeting.

The General Convention is awakened none too soon to the great peril existing in our loose, unbusinesslike, and unjustifiable methods and results in respect to *tenure of church property*. It has created a committee to look into this whole matter; and that committee desires your co-operation by the appointment of a competent committee of this body, to consider and report in full at the next Annual Convention. I have so plainly spoken in former addresses of this grave moral question — viz., how we are prepared to keep faith with good people, who have given to our Church its property — that I can only second the request heartily.

One of the plainest duties, wisest possible policies, and sweetest charities which this Church can ever recommend is that greatly neglected, strangely forgotten provision of the general Church represented in General Convention by its "Trustees of the Fund for the Relief of the Widows and Orphans of Deceased Clergymen, and of Aged, Infirm, and Disabled Clergymen." At a joint meeting of the two houses of General Convention last October, the deepest interest was awakened in its behalf; and finally these two following

resolutions, among others, were unanimously approved in each House: —

2. *Resolved*, That this House do earnestly request the several diocesan conventions or councils that they duly consider, and if they find it expedient, approve, commend, and indorse the eminent charity embraced in the purpose and effort of this committee.

3. *Resolved*, That every minister in charge of a congregation be requested to reserve, from this time forth, out of "the alms and other devotions" of the people, collected upon each and every occasion of the administration of the Lord's Supper, a percentage of the whole amount, not less than one nor more than ten per cent, at the discretion of the minister, the same to be forwarded and paid over to the Trustees of the Fund for the Relief of the Widows and Orphans of Deceased Clergymen, and of Aged, Infirm, and Disabled Clergymen.

The simple scheme proposed is, in my judgment, a wise and just one; and if commended by this Convention, I doubt not it will generally be adopted by our diocesan clergy. I ask its reference to a proper committee, and an early report for action.

I have received official notice from the secretary of the House of Deputies, that the following resolution has been constitutionally adopted by the late General Convention; and that the required information has been given to the conventions of the dioceses preparatory to final action by the general body in 1883. No action is *necessary* on the part of this Convention; but it is competent in this body to express its opinion, if it so elect. This is the resolution: —

Resolved, That the ratification of the Book of Common Prayer be amended so as to read as follows, and that such proposed amendment be made known to the several diocesan conventions, in order that it may be adopted in the next General Convention, according to Article VIII. of the Constitution: —

RATIFICATION OF THE BOOK OF COMMON PRAYER

By the Bishops, the Clergy, and the Laity of the Protestant Episcopal Church in the United States of America, in General Convention assembled.

The General Convention of this Church, having heretofore — to wit, on the sixteenth day of October, A. D. 1789 — set forth and established a Book of Common Prayer and Administration of the Sacraments, and other rites and ceremonies of the Church, and thereby established the said book and declared it to be the Liturgy of this Church, and required that it be received as such by all the members of the same, and be in use from and after the first day of October, A. D. 1790; the same book is hereby ratified and confirmed, and ordered to be the use of this Church from this time forth.

But note, however, that on days other than Sunday, Christmas Day, the Epiphany, Ash Wednesday, Good Friday, and Ascension Day, it shall suffice if the minister begin Morning or Evening Prayer at the General Confession, or the

Lord's Prayer, preceded by one or more of the sentences appointed at the beginning of Morning and Evening Prayer, and end after the Collect for Grace, or the Collect for Aid against Perils, with 2 Cor. xiii. 14, using so much of the Lessons appointed for the day, and so much of the Psalter, as he shall judge to be for edification.

And note, also, that on any day when Morning and Evening Prayer shall have been duly said, or are to be said, and upon days other than those first aforementioned, it shall suffice, when need may require, if a sermon or lecture be preceded by at least the Lord's Prayer and one or more Collects found in this book; *provided*, that no prayers not set forth in said book, or otherwise authorized by this Church, shall be used before or after such sermon or lecture.

And note further, also, that on any day the Morning Prayer, the Litany, or the Order for the Administration of the Lord's Supper, may be used as a separate and independent service; *provided*, that no one of these services shall be disused habitually.

The visit of Mr. R. Graham, general secretary of the Manchester Diocesan Church-of-England Temperance Society, has awakened great interest in the question of other possible methods of promoting the temperance cause than those now existing among us. The evil of subjection to the power of intoxicating drink is of indescribable magnitude and horror, and more than any other one sin is the parent of all our woes. The Church and Christian men have been not a little alienated from a profound and active interest in the matter, partly because of such views, conditions, principles, and methods of action seemingly inseparably attaching to the cause of reform, and such unchristian abuse heaped upon good men who could not accept them all, so that this Christ-like and blessed work has been bereft of much of the best possible co-operation. It is now pretty largely realized, however, that there may be a way of working, of more or less promise, which might interest vast numbers now standing aloof because they cannot work in the heretofore only accepted method. The great success of the Church-of-England Temperance Society encourages such a hope. True, that very name and claim which go with the word "*Church*," and which are a source of strength and honor in England, may be found the hindrance and damage of a "Church Temperance Society" in this country; but, brethren of the clergy and laity, *something ought to be done*. Our consciences are drowsy, if not drugged, about this matter. Any honest and fairly promising effort is safer than sleep while such countless souls are being lost, such untold misery inflicted, such snares and pitfalls laid for our sons and daughters, yes, for our very ministers of Christ.

There has been a *general* "Church Temperance Society" organized in New York, which desires to see created, affiliated societies in every diocese, convocation, and parish. I pray God to bless it, and to show us of this diocese our duty. I do not suppose that this Convention can here and now create all or perhaps any of these societies; but if clear in its convictions, it could perhaps sanction *the general scheme* of the general society, create a committee to arrange plans for local societies, and unite and commend the co-operation of our churches *on this basis*. Out of societies *so organized and worked*, it would be easy to form a diocesan society hereafter. I do not deny the difficulties, but I cannot do less than fairly ask the Convention to meet them by an honest effort. Perhaps a special committee to report at this meeting in time for deliberation and action would be the most practicable method.

I have reserved until the rehearsal of our unusually full detail of matters done or to be done, the mention of our venerable co-workers in the ministry of the Lord Jesus who have finished their course in faith and attained unto their reward. Since last we met, William Warland, Samuel P. Parker, D. D., Robert B. Van Kleeck, D. D., and Dexter Potter have received their crowns. Four aged men, only one of whom lacked one year of the allotted threescore and ten, while the others considerably exceeded it, they saw a good old age and found their *nunc dimittis* as natural as it was gracious a song. Three of the four had laid down the cares of spiritual husbandry, being no more equal to them; only brave Dr. Parker was found at seventy-five full of the work in which he had spent a useful and honored lifetime. From my boyhood had I known my father's neighbors, the gentle, modest, devout Mr. Warland, and the zealous, even then somewhat eccentric, but laborious, missionary-hearted Mr. Potter. Dr. Van Kleeck's great fervor, warm social qualities, and tireless labors make all his memory sunshine, save when and where God mysteriously led him into cloud and shadow. And who does not grow stronger, and drive discouragement farther from him, and smile over his imagined weariness, as he pictures that silver-haired and silver-voiced old missionary, Dr. Parker, year after year beyond the threescore and ten, driving his long miles down the still, sweet valley of the Housatonic, daunted neither by summer heats nor winter's cold, to prepare for the Sunday services his lovely maiden choir at little Sheffield church;

and then on the Lord's day to lead the little household company's prayers and praises with his cultured voice and better heart, to tell of heaven, and show the way by his holy walk and conversation? Each one of these annual gatherings tells us, ministers of Christ, that we must be ready; we shall never again all look each other in the face.

Only just now an eminent presbyter has fallen, who was one of us always in heart, but not canonically so at the last. Dr. Alexander H. Vinton has been so largely identified with this diocese during much of his life, that his loss is as much felt as if he were our own presbyter. He was a great, scholarly, and godly man; large-minded and great-hearted, and when roused to its utmost his intellect showed its massive strength, and his eloquence became a thing of grandeur. Are we raising enough ministers like him, — great as well as good in the greatest and best of human callings?

The Church at large mourns another man of the same years, and of much the same strength in intellect and power of persuasion. Bishop Atkinson, of North Carolina, was a noble example of a Christian bishop. Learned, wise, fearless, tender, faithful, diligent, he rested not until his work was done, and he was summoned to receive his reward. Few men have been more beloved in a diocese than he in his; few carried more weight in the general councils of the Church than he. His was a grand and noble life.

Checked and likewise impelled, stimulated and yet steadied, by the examples of those of our fellowship who have finished their course in faith and now rest from their labors, let us address ourselves to the deliberative duties now before us. It is easy to be inattentive, irregular, heedless, in our quiet and perhaps wearisome work; but it is nobler, more faithful, more Christian, to give earnest heed to our appointed work, knowing that if we serve wisely here, we certainly serve the Lord Christ. May he guide all our service by his Holy Spirit, and accept it through his own merits.

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